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SERMON.

PREACHED ON

The Sad Occasion.

Of the DEATH of

The Best of KINGS,

William the III^d.

KING

OF
ENGLAND; SCOTLAND;

FRANCE; and IRELAND, &c.

Who Died in his own Palace at Kensington,
in the County of Middlesex, March 8. 1702.

The Reverend Divine matter
By THOMAS GOODWIN.

LONDON,

Printed by R. Tookey, for John Clarke at the Bible
in the Old Change, near St. Austins Church. 1702.



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in the Old Change, near St. Martin Church. 1702.

Rest, or the PHILIP^{ians.} I. 23, 24. *verses.*

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless, to abide in the Flesh, is more needfull for you. || — || — || — || —

LIFE is no otherwise desirable, than as it is usefull, and may be employ'd to Gods Glory, and for the Benefit of Men. Because, tho' indeed length of days is promised as a Blessing; yet it ceases to be so, when these noble purposes are once accomplished, and the great Business is done, for which God sent a good Man into the World; and he is come to the end of the Course, which Divine Wisdom measured out for him. Were it not for these excellent Designs of Living, such are the troubles and cares, the miseries and sorrows, the perplexing-affairs which disturb our most quiet moments, that any of them are enough to render Life, not only uneasy, but intolerable. And such are the

the pure Joys of the blessed Estate above, such the uninterrupted happiness of an heavenly Life with our Lord Jesus Christ, as makes such a Condition infinitely preferable to the most pleasant and glorious abode here on Earth. It is therefore no Wonder that the Apostle, who knew how to make a just estimate of things, expresseth a vehemence of desire to be with Christ in the better World above, and was willing to continue some time longer in this, upon no other account than that of doing more Service to his great Lord, and Master, and of being yet more usefull among these *Philippians*, in the Ministry of the Gospel to them.

I am in a strait (saith the Apostle) *between two* : That is, he was doubtfull what he should choose, whether to pass immediately to Heaven, or to make a longer stay on Earth, where he was in a condition to do further Service to God in Preaching those Truths to men, which were of such Importance to their present and future happiness. But we must consider that when the Apostle speaks of his being in such a strait, how to determine the resolution of his mind, he doth not mean that he disputed the Will of God, or once presum'd to debate what his decrees had unalterably fixed. He
doth

doth not intimate the least unwillingness to submit to whatever God had appointed, concerning the Period of his Life. But his meaning is, That if the matter was left to his own Choice, to decide it, as he pleased, he was dubious what to resolve on, whether to dye, and go to live with Christ, or to abide in his present Station, in which he might serve God, and be a Publick benefit to mankind. Then we must consider too, what it was which made his Soul thus various in it's thoughts: On the one side, by Faith he view'd Christ in Heaven at so great a distance, and the pleasing Prospect could not but raise most vehement desires to be nearer to that Glory which he saw, to converse more intimately with that excellent Person, and to enjoy him more entirely, on whom he had believed, on whom he had continually Liv'd by Faith, and whom he most ardently lov'd and desir'd. And if he had minded nothing but his own particular happiness, if he had been intent on the alone Satisfaction of these earnest desires and hopes, the assign'd considerations would have been sufficient to settle his choice in the business, and nothing could have made him once to wish a longer Life in the World. But on the other side, he regarded the work which he was
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yet to do in it, and look'd on himself as not created meerly for his own joy, and pleasure, or to seek and pursue his particular Interest, and Happiness alone, but that he was made and appointed for a publick good and service, and that God had sent him to finish the great performance. It was these Considerations of Gods Glory, and the good of others, which made him willing to converse longer among Men. But when he saw at last himself approaching to the determin'd Period of his days: When he knew that the great buisness was over, for which he had liv'd, and for which alone life had been desireable; when he was assur'd that God had nothing more for him to do here, then he was no longer in a strait between two, but with Joy resign'd his Life to Gods will, and at his command, and chearfully stretched out his Neck to the Executioners Sword, that his Happy Soul might take the desired flight to Heaven, *to be for ever with the Lord.*

OBSER. 1st. *A Believer entirely resigns himself to God, either for Life or Death! as he is pleas'd to determine.*

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For such a resignation to the Sovereign Divine Pleasure, must be understood, as implied in the Apostles doubtfulness whether he should choose Life, or Death. He had not the least doubt whether he should obey Gods will or no, or punctually observe his Orders, either to Live, or Dye. No, his mind was in such a due composure, and the Resolution of his Soul so well form'd; as to be desirous of Death, whenever God should command him off from his station; or to be willing to Live, if the same God had appointed him for more Service, or to bring greater Honour and Glory to his Name in the World.

The Doctrine will appear evident by these considerations.

1. A Believer Intirely Resigns himself to God, both as to Life or Death; because he desires to Live no longer than he may bring Honour and Glory to the Name of God, and may act for the Publick Good of Men. For he Regards himself as sent into the World, not at all adventures, but on purpose and design, and by Appointment and Commission from God, to do him that Service which he hath allotted him; when therefore this is done, and he sees his Work to be at an end, and that he hath finished the Course
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which God set him; having then no more to doe on Earth, he is willing to Remove chearfully out of it, after all his Labours are ended.

2. The Believer Intirely Resigns himself to the Divine Will; because he knows, that God hath determined the Period of his Life. He knows, that tho' the Constitution of his Body be never so strong and vigorous, that tho he be in the Gaiety and Freshness of Youth, or in the strength of a Manly Age, that tho a Temperate and lasting warmth of his Blood, may promise Length of Days: Yet the Flame of his Life must Expire at a set time; and that he can no more Countermand God's Order, or Resist his Purposes, or live a moment longer than he hath appointed, than he can pluck the Sun out of the Heavens, or remove the Earth from its Foundations, or effect the greatest Impossibilities. He therefore entirely Resigns himself to God, whether to Live, or Dye; and he commits to his disposal, the Lives of those whom he most Values and Loves, or upon whom he hath the greatest dependance, either for Protection or Safety, or any other publick Benefit.

3. A Believer hath an absolute compliæce to the Will of God; because he knows that whether he lives or dies, he is under the same unchangable love

love and care, which will provide for him in all conditions. He knows that if he Lives, God will guide and direct him through all the wild Mazes and traverses of Life, that he will preserve him in the midst of all dangers which threaten Ruin, and that he will quiet and calm his Soul in all the perplexities that render Life so uneasie : And therefore, notwithstanding all Anxious Cares, Difficulties and Sorrows with which Life is attended ; the Believer being sure of God's care over him, is willing to Live so long as God sees good ; and for the same reason he is willing to Dye, because he is assured that the same care and kind regard that Embrac'd him all his days, will not leave him when Dying, but will follow him into the other World, and be with him to Eternity. He is assured, that as he go's to God to be with him in Heaven, he will take an everlasting care of him. He is assur'd that the same God who Redeem'd, Sav'd and Preserv'd his Soul amidst all Temptations, and Sins here on Earth, where it is but a Stranger, will inviolably secure happiness to it after a safe Arrival in its own proper Region. In a word, he is assur'd that God takes care of him in both Worlds, and hath effectually made sufficient provision for his Happiness and

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Safety

Safety both while he is here on Earth, and also after his Removal.

OBSER. 2. To a Believer, who hath finished the Work that God gave him to doe, Death may be desirable.

Indeed unto a Man that hath no other design in Living, than to aim at the satisfying his sensual Appetite, or to gratifie himself in Pleasure, or Ambition, Pride and Vain Glory; Death is very Formida ble. Because it puts an end to all his Pleasures and great Expectations, and Hopes in a moment, and therefore it is not strange that a Man who makes no other use of Life, than meerly to satisfy his baser inclinations, and who only Lives to himself, should be Loth to part with Life. But he that makes it his chief aim and design to Honour God, and to effect the Publique Good, when he sees he hath done all that God hath assigned to him, he desires nothing more than to Dye, as having no more work to do in the World. And this is evident from these Considerations.

1. Because we find in Scripture, that the Dying Believer is blessed in his Death. A great Blessing
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to every Holy Soul who is prepared for Heaven, and ready to take its flight out of a World of Sin, Misery and Sorrow, into Eternal Joys, Ease and Blessedness too, must needs be welcome. Rev. 14. 13. *And I heard a voice from Heaven, saying unto me Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.* Unto such, Death is more desirable than Life, but its to such only that Dye in the Lord: That Dye in true Faith, and Hope in Jesus Christ. Death also is propounded as a blessing to a Holy Man, as it is a Removall of such an one from a sorrowful State of Care and Trouble, yea from Calamities, Judgments, Devastations and Ruin, that God may bring upon Kingdoms and Nations. *The Righteous* Esa. 57.
perish, and no man layeth it to heart. No! *Wicked* 1.
Men are very glad, when such are taken out of the World) and (saith the Prophet again) *Mercifull Men are taken away, and none consider, that they are taken from the evil to come.* And that is certainly a blessed station, that affords a person, a sanctuary, a sure, inviolable Refuge, and hiding place from all approaching misery or danger; Death must therefore be desirable to a Righteous Soul, since it sets him out of
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the Reach of all Calamities, where neither wicked Men nor Devils can assault or disturb him.

2. Unto a Believer that hath finished his course, Death is desiræable. Because having done his work there is nothing in the World that he accounts worthy living for. Indeed we ought gratefully to acknowledge the goodness and care of God in the provisions that he makes for us (while in the World) to render Life easie to us, which would otherwise be intollerable. We ought to praise his Bounty, for having furnished the World with an Affluence of those things which serve not only our Necessities, but Pleasures: But yet at the same time if we take a distinct prospect of all Enjoyments here below, we shall find them so empty, such vain, such uncertain things, that no wise man would value life purely on their account. Indeed those who place all their happiness in this World, are unwilling to dye, because they would not leave sumptuous Houses, pleasant Gardens, well spread Tables, their Honours, and Titles, which make them to be ador'd by the prostrate People. But a Believer, tho injoying all these, and advanced to the highest State of Dignity, yet when he hath done his work of Glory to God, and good to Men, is willing to leave all these

these things, and indeed sees nothing in the World that should make him desirous to live longer in it.

3. Death is welcome to a Believer, because it is a freedom from all those evils both of Soul and Body, which were such anguish and torment to him when living. He now groans under the sense of the Corruptions of his Soul, and under the pains of an infirm, or diseased Body, *Rom, 7. 24. O wretched man that I am, who shall deliver me from the Body of this Death.* Death therefore is desireable, that sets him at Libertie, and brings ease and rest both to his Body, and Mind at once.

4. A Believer desires death, because as soon as he dyes he goes to Christ. And this is the reason the Apostle gives in my Text, why he was desirous to Dye, because to be with Christ is much better than to Live. There is no need to prove this, for if our Lord Jesus Christ now while we are in this World, and we live by Faith on him, is the Light, Life, and Joy of our Souls, then to be with him, to stand in the bright rays of his Glorious Majesty; to be not only in the Antichamber, but to be admitted to his immediate presence, is the greatest Happiness and Honour. If the Soul now by Faith hath such Light, and Life, and Joy from Christ, what will it then have, when it is in the full view of this Glorious Sun of Righteousness,

oulness, and all the beams of it spread around him, without the interposure of any Cloud ! Thus to converse with Christ, and to have the Closest communion with him, is far more desirable than to Live in this World, where the best condition is troublesome, and where the Tumults and Com-motions of Humane Affairs, are continually tof-sing us in a Tempest, where all wickedness a-bounds, and where calamities, and sorrows over-flow us at every Turn ; and therefore to be with
 2 Cor. 5. 1, 2. Christ is far better than to be here.

5. Death is desireable to a Believer because having done his work with faithfulness and dili-gence, he is desirous to Rest : after a wearysome day of hard Labour, who is not willing to lye down and be at rest ? After all the Dangers, Hardships, and Fatigues of War, a peacefull repose is welcome to the Glorious Souldiers : after all the anxious cares of Government, which makes a Crown sit heavy on a Monarchs Brow, Death gave Ease to the Best King, and kindest Father of his Peo-ple. And thus a Believer after all the troubles of Life is very glad to lye down and rest ; and the toyl and heat of the day makes even the gloomy night of Death not only desireable, but necessary.

OBSER.

OBSER. 3d. *Tho' Death on all these accounts is desireable, yet a Believer in Zeal for Gods Interest, and Honour, and from a Publick Spirit, vehement in Affections to do good, may desire Life, to bring more Glory unto God, and greater Benefits to Men.*

1. Because he knows, that he was not born only for himself, or for his own Felicity. If he regarded that only, Death would be preferable to Life, which at best, is but a mixture of Sorrows, and Joys. But it is Death which makes him Happy, for it is Death that removes him from present Miseries, and which takes him away from all Evils to come : And it is Death which admits him into a place of pure and clear delights, where no cares nor troubles ever enter. And therefore if he had nothing in his view and aim, but his own private good, his choice would be the Blessedness of the Righteous in dying. But since he considers himself as born for the good of others, since he looks on himself as a Souldier of Jesus Christ, who as his General sets him in his station, hath plac'd him on the Guard from which he is not to go off till further Orders :
And

hath allotted to him such a condition of Life, as makes him capable to Honour his great Master more than others, and by great and noble actions to establish the publick welfare of Churches and Nations; when he looks on himself as having received Commission for such a Glorious Work, he may desire to live, to rejoyce in an intire satisfaction of seeing it all accomplished.

2. A Believer may desire Life, because he may have form'd excellent designs of Life and Action; and not only his State in the World, but his more Elevated Soul may have rais'd the Thoughts, and hopes of great Performances.

And when he hath laid the glorious Scene of Action to destroy the exorbitant power of the common enemy of Mankind, and to preserve Nations almost on the brink of Ruin, and to establish that part of the World where he lives, in a settled safety, when he is eager of the chace in full view of the Illustrious Game, he may desire to Live to see the end of it.

3. A Believer may be desirous to live longer, because he loves God, and therefore he would live to Honour him more; and as he loves good Men too, so he would continue among them to be their perpetual Benefactor. He knows indeed that God cannot

cannot want him, nor his best services, but he knows that they may be necessary to the good and safety of Mankind.

That Great and Glorious King, whose Wisdom in Councils of Peace, whose Arms and Sword, and Conduct in War, were so needfull for the safety, and Prosperous State of this, and so many other Nations, will now, alas! no more preside in Councils, nor wage Just, and Successful War. He who had form'd the Glorious design of settling the Liberties of this part of *Europe*, in a lasting Security, from the forcible Assaults of the Ravishing Lust of Ambition; no longer Lives to employ his Invincible Courage, to Execute what his Wise Head had directed.

It is far better indeed for him to enjoy an Eternal Repose, and Happiness, after all his Anxious Thoughts, and Incessant Labours for the Publick Good and Safety, not only of his own Kingdom, but of People who were not his Subjects, and in whom he had no other Interest, than what a Generous concern for the Deliverance, Preservation and good of Mankind mov'd him to espouse. It is far better for him to have left a Government, the cares and troubles of which consum'd him, and to cease to be King of Men, to Reign
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with Christ for ever. It is better for him to have laid down a Crown sharpned with Cares, as so many Thorns, to receive one more Splendid from the Hands of his Great Lord and Master, whom he so Faithfully serv'd. It is far better for him to have stepp'd out of a Throne, of which he was the greatest Ornament, to ascend one Brighter above, and more easie to sit on. It is far better for him, that he hath divested himself of the Robes of Earthly Majesty, to be Cloathed with Heavenly Glory; and therefore, if we may suppose that this Great Soul was unwilling to leave the World, it was from this thought, that he, at the same moment left his Glorious design for the Peace and Liberty of *Europe* unfinish'd. It was because he knew that our endanger'd Countrey, as well as others would want his Head and Arm, the one as necessary for Direction, as the other for Defence. It was because he knew, that it was *needfull for us that he should Live longer here*, if it had pleas'd God to have made that Blessing as lasting as it was universally desired.

If any thing then made him unwilling to Dye, who had Fac'd Death in all the Horrors of War, it was not the loss of Earthly Crown and Empire,
for

for he never valued it, but as it gave him Power to make those safe and easy, who were so Happy as to Live under his Reign. It was not pleasures in the Luxury of a Court : For tho' indeed Blood and Slaughter was not the delight of an Hero, who made it the great design and action of his Life, not to destroy Nations, but to preserve and save them : Yet when their endanger'd Liberty and Life, Implor'd his Courage and Conduct to rescue them, all the hardships of War were a Pleasure to him, and he lay as easily down to Rest in Trenches before a Town Besieg'd by him, or in his Tent in a Camp of that Field, where he was to Fight a *Battle* the next Day, as in the soft Beds of his Palaces. If we can suppose any thing made him unwilling to Dye, it must be only a regret, that he could not Live to see the event of his well-laid Councils, when he had confirm'd the Resolutions of so many different Nations, to Arm in a Confederate War against the Common Enemy of all : When he had, by his Wisdom, as well as Valour and Conduct, settled our Countrey (which he loved as his own, and with a greater Affection than any of us do who were born in it) in a hopefull state of Safety : When the *English* People (who always love Kings

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which employ their Power for the Publick good) had in their Parliament cheerfully given Aids of Men and Money, to quell the Formidable Power of *France*, which Threatens the Liberties, and Ruin of all this part of *Europe*: when he hop'd to see that Haughty and Usurping Monarch, by his Just and Prosperous Arms, so reduc'd, as rather to think how to secure the safety of his own Crown, than to Usurp that of other Nations, or to enslave Free People to his Tyrannical Dominion. If he had reluctance to Dye, who never fear'd Death in all the dismal hurries of a Battle, amidst Fire and Smoke, and thick storms of Bullets, the swift and invisible Messengers of Fate; it must be that the secret regret arole from sad thoughts that he left our Countrey, and the rest of *Europe* in danger, or at least, not in that posture of establish'd Safety which he desired, and wish'd.

This great King, who next to God was our Guard and Defence, is now no more among men. He will, alas! now no more preside in Councils of Peace, nor manage wise Treaties, nor lead our Armies to Victory, in a Just and necessary War. He, who so readily heard the Cryes of our distress'd Countrey, which were so loud that they resounded to the distant Shores of *Holland*,
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and who so Generously came over for our Rescue, and so gloriously effected it; now no more among us hears the acclamations and praises of a Delivered Nation. He who sought not a Crown, but only accepted it when offer'd by the willing People, and sway'd the Scepter to cherish, and maintain, not to destroy; to calm our disturbances, to settle our then disorder'd Affairs; to secure us against the pernicious Designs and dangerous Attempts of those, who aim'd at our ruin, is now no longer our Guardian and Protector. He who made War against our injurious Enemies, with so much Courage, conduct and success, no more wields a Sword which never fail'd of Victory: A Courage which was not meerly a suddain Flame of the Blood, but a steady resolution of the Soul, undaunted, lasting and Invincible: A Courage, which was not a Transport of Fury, but which fought with the same presence of Mind in the Field, as it debated at Council-board. A Courage which was strengthen'd by a firm Faith, and assurance in the Divine Care, that it would amidst all dangers preserve his Life to its last determin'd Period. A Courage which ascrib'd the Glory of all Successes to God, and which gratefully own'd
his.

his Goodness in every Preservation : Inſomuch as when a Ball ſhot from a Mortar, fell on the place where he had ſate but a moment before ; O my God (ſaid he with Eyes liſted up to Heaven) thou haſt ſaved my Life, and I will ſerve Thee all my days. A Courage which delighted not in Blood, and Slaughtering, and deſolations of People ; which never made War for Pride, Glory, or Ambition of Large Empire ; but for the deliverance, and reſcue of wronged and oppreſſed Nations : A Courage which nothing could equal but his Conduct, which all *Europe* admir'd, when they ſaw him at the Age of Twenty Five Years Generall of the Armies of the *United Provinces*, and ſaw with wonder all the Vigour and ſprightly Valour of Youth, joyn'd with the Military Skill and Wiſdom of the moſt ancient Commanders : For it was in the Beginnings of his Youth, that he outwitted in the Art of War the oldeſt and moſt experienc'd *French* Generals, and drove them out of the *Dutch* Provinces, when with a ſudden and irreſiſtible Fury they had over-run them, and had advanced within Nine miles of *Amſterdam*, the capital City. We all of us in *England* too, when he had bleſs'd us by his Acceptance of the Crown, admir'd Juſtice, Goodneſs, and Moderation

deration, in the Heart of the greatest Souldier that many Ages have produced. When he saw himself at the Head of Seventy thousand of his own Subjects, a greater Army than any of our Kings ever had, and when he saw himself yet stronger in the General Affections of the People, he never made use of these advantages, to the Purposes of Arbitrary Power. Where is the meanest, poorest Subject, that can complain, that this King ever did them the least Wrong, in Person, Estate, or Liberty. No Sighs and Tears of Widdows or Orphans, sadden'd his Reign. He was so far from Invading our Rights and Liberties, as he hath given us greater security for them, than ever any King did. He was so far from Oppressing us, that whatever we readily asked of him by our Representatives in Parliament, he as chearfully granted; and indeed it was not in his Temper to deny his *English* People any thing.

Thus his whole Life was a constant course of doing Good to the Nation, and the pleasing business was the last Employment of his Thoughts: tho' he did not fall in the Field, Fighting for the Liberty of *Europe*, in the Defence of which he so often had exposed a Life most dear to us, yet
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he Dyed with all the Cares of Government about him. He expir'd swaying the Scepter, and Love to his People, such a Love as was solicitous to leave them Safe and Prosperous, being fixed in his Heart, was the last thing which Dyed in him.

I endeavour to perform the Duty of a good *English* Subject, in paying a Tribute of Praise to a Prince to whom we owe the Deliverance and present Safety of our Countrey. But Sorrow confounds my Thoughts, and stops my Voice; for tho there is a secret Pleasure in giving due Praises to Great and Heroick Vertue, yet a sad remembrance that it is gone, and hath left the World, riseth to an equal heighth with our admiration of the Excellent Example.

USE. 1st. Tho' I may therefore put you in mind to consider, that God shews his Anger, when he Inflicts his Judgments on a People, and with a Terrible Voice Admonisheth *the Inhabitants of the Earth* to learn Righteousness. Tho' I may direct you to the Thoughts, that as a good King is the great Blessing of a Nation, a Rare, and Extraordinary Blessing; so the Death of such an one, who was not only the carefull Father of his Countrey, but the Valiant Defender too; is not
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only mine, or your private Grief, but the Sorrow of the best part of *Europe*; and we only Mourn in Consort with the Univerſall Groans of an Innumerable People. Tho' I may excite you and my ſelf to a due ſenſe of Gods diſpleaſure, and of our Sins, which have enkindled it, of which we are too Inſenſible: yet I need not ſay any thing to move all the ſad Paſſions to lament the loſs of the Beſt of Kings. Who can forbear to Sigh, and Groan, on ſo Mournfull an Occaſion, when he hears the ſad ſounds in all company, and in every corner of our Streets? who can withhold his Tears, when he ſees all Eyes heavy with them? Is it poſſible for any of us, who Lov'd and Honour'd this Excellent Prince when alive, and who ſhall always keep in our Hearts, a Veneration of his Memory, not to Lament the fall of an Hero, which ſtirs Compaſſion in the Hearts of Generous Enemies?

U S E. 2d. Let us not only bewail, but turn from thoſe Sins which have brought on our Countrey this diſmal Calamity. What Atheiſm and Irreligion? What Profane contempt of God, of his Word, and of every thing that is Sacred? What Ingratitude to God, and Man? what Shamefull

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Inconstancy, never to be easy in any state, never to be pleas'd with any thing that God, or the King of Glorious Memory, as his blessed Instrument, hath done for our deliverance and good? What Animosities, what Factions, what divided Parties, the Original of which flows from Pride, Ambition and Envy, at the exalted Fortune of others above our own; hath, and doth abound in this unhappy Nation.

USE. 3d. Let us mingle some Joy, with our Sorrows, to temper and alleviate them. Let us joyn Songs of Praise with the Mournful Tunes of our Complaints. Let us Praise God, who always Afflicts Men in measure, and Moderates his Judgments with Allays of Mercy. We had been irrecoverably lost, if the King had Dyed before the Alliances were Settled, and the Confederacy of Nations fram'd against the Exorbitant Power of a formidable Enemy, who threatens all *Europe* with Slavery and Ruine. Let us Bless God with all our Souls, who appointed that this Glorious Life should not have its period, 'till our Safety with that of the Allies was in a great degree Establish'd: That it did
not

not expire 'till those Acts were pass'd, which are, and will be the great Security of the Government: That this Generous Soul did not leave the World, at any other time, than when a Parliament was sitting: A Senate so Wise, and so Faithfull to the Trust repos'd in them, as by a steddly Resolution to defend their Countrey, express'd in their Votes; they have reviv'd the drooping Spirits of us *English*, and recover'd the Languishing Hearts of our endanger'd Neighbours. But that which may more Comfort us, is, that this Great King, in leaving us, left a Successor to Finish the Work, which He had so Renownedly design'd and begun; and that when his bright Soul Ascended, he dropt the Robes of Majesty upon an Illustrious Princess, who Succeeds Him not only in the Throne, but in the Kindest Expressions of Care and Favour, extended to all Her Subjects. What tho' She is of too soft a Sex to handle rough Arms, or to appear at the Head of Armies? She yet presides in Councils, and revives the Memory of that Heroine, Queen *Elizabeth*: Whose Arms were as Victorious Abroad, as Her wise Designs of Policy were well laid at Home.

Use 4. If any of us fail'd in Gratitude to that King, who was our Deliverer, and Protector, let us make up the Defect in double Gratitude, and Duty to the Queen, who so Auspiciously Succeeds Him in the Throne. Let us not strive who shall be Greatest, or soonest advance a Fortune, but let all our Contention be to excell in Affection and Allegiance. Let us know no other Interest, than her Honour, and Safety, the Support of the Government and our Countrey's Welfare, which are inseparable; and if they fall, we must every one of us perish in the Ruins.

Use 5. Tho' we have lost so great a KING, yet let us not despond, but put our Confidence in GOD, who is infinitely greater than all the Powers on Earth; who Eternally rules in all the Nations of the Universe, and by whom Kings so Reign, as every Success in War, all wise Resolves in Council, and the entire Prosperity of their Government, are derived from his Wisdom, Power, Goodness, and Indulgent Providence; who if we sincerely Trust in Him,
is

is our Invincible Guard, to defend us against
all Enemies; and while their Strength is onely
Armies of Men, ours is **THE LORD**
OF HOSTS. || = X || = X || = X

Edmond Harington bought on Friday
the feast, or Festival of Saint Jacob,
or Saint James alias otherwise called
the first day of the month of May 1704.

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28.

on the Death of the King

OF HOSTS
James of Marston a
all enemies; and while
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BRITISH
MUSEUM

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